WORKS IN PROGRESS

Volume 22, No. 3 | SERVING THE SOCIAL JUSTICE COMMUNITY OF OLYMPIA SINCE 1990 | July 2011

CIVIL rising

Olympia gets organized!

Dana Walker

WIP recently solicited comment from me concerning the Scott Yoos incident. After reading the most excellent coverage that *WIP* had already published [see page 3 for more information], all I have to add is that what happened to Scott was just a continuation of a terrorist campaign of intimidation and harassment that the OPD has been conducting upon the homeless population for several months now. This time they just picked the wrong person to beat up. I have heard some criticize the Olympia activist community for ignoring this harassment when it was confined to the homeless and rising up only when Scott was the victim. Two comments on this: The very reason the police can get away with treating the homeless in this manner is because the homeless have no voice and most people have no idea that it is happening; second, even before the Scott Incident happened we had already formed a new organization called Citizens in Violation of Illegal Laws [CIVIL] in order to help give a voice to the homeless and to combat this harassment.

I do wish to point out is that the street people I have questioned almost unanimously say that it is only a small handful of the officers of the Olympia Police Department that have been responsible for the beatings and intimidation; they say that most of the officers of the OPD treat them with courtesy and respect. My own two interactions with the OPD in the two years that I have lived in Olympia were also conducted with courtesy and respect even though it was clear that I live in my truck.

On the other hand, we have the vile reprehensible ugly nasty sexual harassment suffered at the Olympia City Jail by the ladies of the PMR. I must also point out that the guilty officers would not be able to get away with what they do without the silence if not the assent of the rest of the force, and that they would not be able to get away with what they do without an implicit if not explicit nod from their superiors in the city hierarchy. I recently had a conversation with an ex-OPD officer who confirmed this for me. His own refusal to accept the status-quo is, in fact, why he is an ex-OPD officer.

As for CIVIL, we formed to be a non-violent direct action organization dedicated to encouraging the city to come up with solutions to the problems associated with homelessness that do not involve criminalizing an entire demographic because of the actions of a small minourity, and to encouraging the city to come up with solutions to the problems associated with homelessness that respect human dignity and basic civil liberties. (As a side-note: After the Scott Incident, membership in CIVIL tripled overnight...)

CIVIL held its first action at the city council meeting on June 21st. We decided that our first target would be the "busking" law that the city passed last year.

CIVIL held its first action at the city council meeting on June 21st. We decided that our first target would be the "busking" law that the city passed last year. We chose the busking law for three reasons: First because this is the most outrageous of the series of laws that the city has passed meant to criminalize homelessness; second, because we figured this would be by far the most unpopular of the series of laws that the city has passed to criminalize homelessness; third because almost no one knows that this law even exists and almost every time I describe it to anyone they are almost always outraged upon learning of it — thus, we wanted to publicize it.

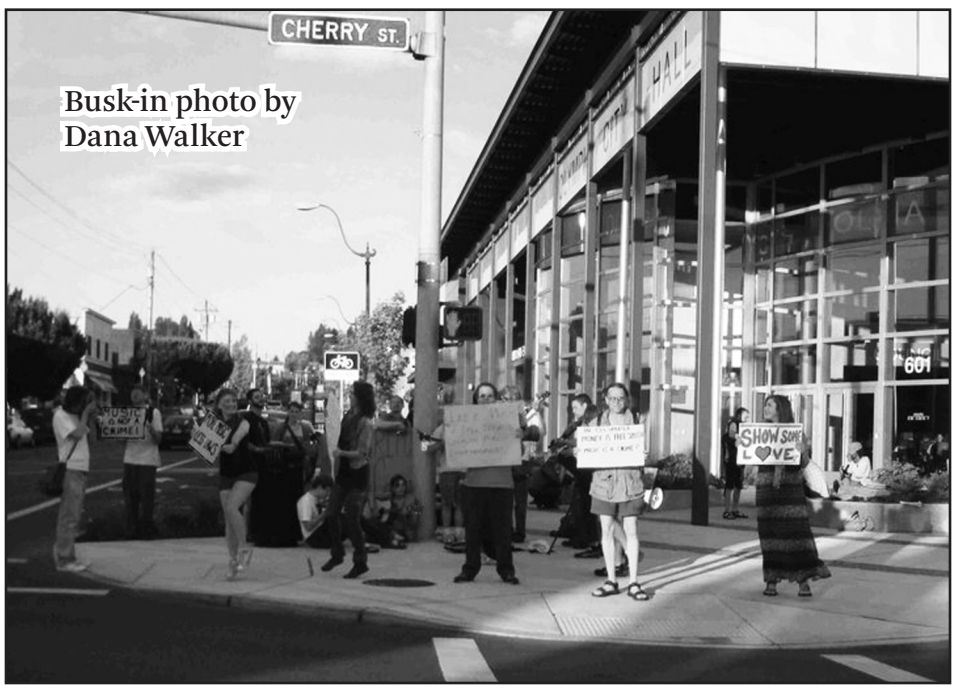
As the first step in our action several people spoke against the busking law during the public comment period – including a very articulate, moving, and hilarious take from Honey the Clown. Then, as the city council meeting was still in session, around 40 people gathered in front of the city hall and began very blatantly violating the busking law right in the faces of both the city council and the police. We had a blast, we had and an awesome jam session, and we had a *rockin'* good time. We had a one-man-band, numerous guitars, banjos, ukuleles, a violin, washboards, and drums. Sarah played the trash can and the light pole with spoons. There was also a face-painting booth. They eventually shut the inner door of the council chamber so those in the council meeting wouldn't be able to hear us. Among the signs on display were, "Music is Not a Crime," "More Music, Less Laws," and "Music on the Street is Music to Our Ears."

In spite of this, though, our ultimate mission of widely publicizing the existence of the busking law failed; our civic leaders [sic] played it smart and evidently ordered their minions in the OPD to ignore us. Thus, there were no mass-ticketings or mass-arrests which meant that there were no mainstream newspaper stories that would have informed and educated the general public about the existence of and the nature of the busking law. However, we did manage to educate several dozen passers-by and we sent a good message to the city government.

Overall everyone was well pleased. Thanks to everyone who participated.

CIVIL has several other tricks up our collective sleeves that we will be unveiling soon. If you would like to plug in with CIVIL, we don't have a public phone number yet but you can find us on Facebook. [Follow the link from www.olywip.org.]

Stay tuned.



Busk-in photo by Dana Walker

Olympia's poor targeted by police

BAD COP: NO DONUT!

by the Scott Yoos Support Committee

The highly questionable arrest and detainment of notable WIPster, Scott Yoos, on the night of June 1st in Olympia, Washington, has encouraged community dialogue concerning how police resources are being used to criminalize activists and the poor. Yoos was arrested and detained without cause after discarding some litter which he had collected into a City dumpster near a donut shop.

After reviewing police reports, Patty Imani, a friend and member of Yoos' support committee stated: "I can only speculate from reports that the police were watching the dumpster in order to stop hungry people from salvaging food, however there was no wrong done and the police had no reason to detain Scott, let alone intimidate or belittle him because he could not speak. (Scott is mute.) I do believe Scott was targeted. I don't know if it was simply because he appeared to be a poor person looking to salvage food from a dumpster. There is also some question that he might have been targeted because of his volunteer work in the social justice community." While Scott was detained, one officer spoke to another in reference to Scott stating, "Yeah, he's at all the protests."

Another officer had committed Scott's former address to memory. Scott had lived at that address during the height of Olympia's antiwar movement, in which he and his housemate were active. Over the past seven years, public records requests found a pattern of illegal surveillance of those in the Northwest antiwar movements by local police departments sharing information with Homeland Security through regional fusion centers. Even the US Dept. of Justice encouraged sur-

▸ **POLICE,** continued on page 9

WORKS IN PROGRESS

ESTABLISHED IN 1990 BY THE
THURSTON COUNTY RAINBOW COALITION

Works In Progress is a free, volunteer-operated progressive community newspaper based in Olympia, Washington. Opinions expressed do not necessarily reflect those of *Works In Progress* and are solely those of the authors.

Submissions

Please send text as Word attachments. Artwork and photos can be sent electronically or we can scan them for you as camera-ready/black & white.

Works In Progress is committed to stories misrepresented or ignored by the mainstream media. We value local, well-researched news stories, accounts of personal experience and reflections by local authors. Opinion pieces, also valued, are often best supported by facts, examples, and sources, and we encourage writers to include these elements to submissions. We're also looking for graphics, poetry, cartoons, and articles that push the boundaries of conventional journalism.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number. Articles may be reprinted. Please cite sources.

If your issue isn't being covered in Works In Progress, *it's because you aren't writing about it! (Or haven't found someone else to cover it!)*

Send submissions to *olywip@gmail* or mail to Works In Progress, PO Box 295, Olympia, WA 98507-0295.

Governing Tool

The following statement is part of the Editorial Policy and is the governing tool for the Anti-Discrimination Clause:

WIP *will make every effort to work with the contributor of material considered by* WIP *to be offensive in order to reach a mutually agreed upon resolution, but* WIP *reserves the right as a last resort to edit or not print submitted material.*

Mission Statement

"Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. *Works In Progress* is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

Anti-Discrimination Clause

We will collectively endeavor to be sensitive and respectful to all those oppressed in this society and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

Back Issues

WIP is archived on microfilm by the University of Washington Library. Some issues are held in the Timberland Library system. The last five years are online at www.olywip.org

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Thurston Santo Tomás Sister County Association

TSTSCA sustains a strong relationship with Nicaragua

Glen Anderson

Since 1988 our local community has built and sustained a strong relationship with a sister community in Nicaragua. The Thurston Santo Tomás Sister County Association (TSTSCA) has built peace across thousands of miles of distance by interacting face-to-face with delegations from north to south and from south to north, and by collaborating on practical projects in Santo Tomás. While the Reagan Administration was making war on Nicaragua, people in Thurston County and Santo Tomás forged relationships of mutual understanding and respect. Bypassing governments, we just went ahead and did what was needed – and what was right.

After Olympia's Jean Eberhardt returned from a Seattle-to-Nicaragua Construction Brigade project, she started organizing an Olympia-to-Nicaragua Construction Brigade. The relationship grew, and in 1988 TSTSCA was created as a non-profit organization. Olympia filmmaker Carol Burns produced a documentary about TSTSCA's early years and many activities.

TSTSCA's partner there is the Santo Tomás Committee for Community Development. We collaborate with mutual respect and understanding. This is truly a grassroots effort that relies entirely upon ordinary people in both communities. TSTSCA provides financial support for several ongoing projects that the Santo Tomás community has identified as high priorities.

A delegation of six Evergreen students spent Spring Quarter living in Santo Tomás and participating in ten weeks of hands-on activities there. Several other Olympia community members are spending most of July in Santo Tomás as part of a community delegation from here to there. TSTSCA will soon begin visioning and planning for a possible delegation from Santo Tomás to visit here in 2012. You can hear first-person experiences in two report-back events in the next few months. An August 15 picnic and barbecue will be very informal and mostly social. TSTSCA is starting to plan another event for approximately October.

Evergreen State College student Maddy Stephens talks with a student at Ruben Dario School in Santo Tomás.

The members of our spring and summer delegations have funded their delegations and included extra support for projects in Santo Tomás. While these delegations create visiblity here, TSTSCA's work in Santo Tomás continues all year round, and it needs ongoing financial support. TSTSCA currently funds several important projects there, including:

• The Scholarship Program currently will help nine Tomasinos attend college in 2012 through to their degree completion.

• The Comedor/library project provides free lunches to about 150 poor children each day – and books and space where kids can read and study. This $7,200-per-year project needs our ongoing support for small salaries for three staff members of the kitchen and library.

• TSTSCA helps the Santo Tomás community in other ways. The Committee for Community Development identifies and prioritizes projects, and TSTSCA considers them and responds. The relationship is one of shared humanity and mutual appreciation rather than paternalism.

To request a copy of TSTSCA's latest "newsy update" with a lot more information about these activities, please contact Glen Anderson at (360) 491-9093 glen@olywa.net. For more substantive information about TSTSCA and its activities, please contact Jean Eberhardt at (360) 943-8642 or TSTSCA@gmail.com

TSTSCA has 501(c)3 tax-deductibility status. **Some strong supporters of TSTSCA have pledged to match dollar-for-dollar all donations up to a total of $1,000 that TSTSCA receives by August 31 from persons who have not given to TSTSCA in 2009, 2010, or thus far in 2011.** Please mail donations to TSTSCA, PO Box 561, Olympia WA 98507.

Thanks for the helpful criticism!

Dana Walker responds to anonymous downtown business owner

While I prefer praise, I learn more from criticism so I generally welcome both. I would like to thank Mr.-Mrs.-Ms. Anonymous Businessperson for the intelligent and helpful criticism [printed in the June issue of WIP] of my article published in the previous issue titled "Am I the Victim or the Crime?" which was, to refresh your memory, a rather acerbic critique concerning the City of Olympia's policies regarding the homeless. You were upset that my article did not propose any solutions.

I am fairly new to being homeless, I don't really hang out with other homeless people, and I am new to the political/policy issues concerning homelessness. At the time I didn't really have the expertise or credibility to propose any solutions. My article was an expression of outrage over an assault upon human dignity and basic civil liberties that it didn't take an expert to know is very wrong. I sort of accidently became involved in this issue as a result of an angry email I sent to the City Council and to the publication which printed "Am I the Victim or the Crime?"

As a result of the storm that my email and my article have unleashed, I did some research and I did some asking around amongst my numerous and varied and brilliant and effective and crazy activist friends and I discovered that there are indeed many people in town who know these issues very well indeed, thank you.

We have now formed a coalition that includes several people — some of whom have been dealing with this issue for decades. This coalition has earned the support of several local organizations that know how to take names and get the facts. We just had a meeting and we are about to embark upon a campaign of educating the public and proposing policy solutions that do not involve criminalizing homelessness.

One of the actions we plan is to organize a public forum to discuss things. I was very glad to hear your spirit of cooperation. If you are truly someone who actually walks the walk then we would welcome you into our group with open arms. The only requirement is that you are also a human being because if you think that money is more important than people's dignity and bedrock civil liberties then I don't really much care about anything you might have to say. I am sometimes quite rude with such people, in fact.

If you are real and truly interested, though, then stay tuned.

After reading your response I also realized that my article had indeed painted the entire downtown business community with a very broad brush and that indeed I did not give the credit that is indeed due to many local business owners. I personally know some of these folks, and you are absolutely right. I now realize that I was not nearly clear enough about the fact that only a small number of the downtown business owners are the bad guys in this and I would like to thank you for clearing the record on this point.

Overall the Olympia downtown business community is awesome. I have been all over North America literally more times than I can count and I live in Olympia. The overall business atmosphere of the downtown area is one of several reasons. My article left the impression that we were willing to go start immediately picketing downtown businesses willy-nilly. Let me assure the downtown business community that should we be forced to resort to such measures our picketing would be strictly targeted only at businesses that were instrumental in pushing the repressive laws in question through the City Council. And I did mention in my article this would only be a last resort, to be used only when all else fails.

On that note, I would once again encourage the Olympia City Council to have some serious talks with this team that we have assembled because believe me, you would much rather talk to them than talk to me — especially when my half of the conversation is being conducted through a bullhorn.

I would also like to cordially invite anyone else who might wish to participate in this campaign. If this might be something that you care enough about to contribute some spare time and/or energy and/or expertise and/or bail money for a good cause then contact us through Facebook at CIVIL - Citizens in Violation of Illegal Laws. [The Facebook link will be posted to the *WIP* website, at www.olywip.org.]

We will soon have a phone number but for now you can contact me directly via email at danappofc@hotmail.

-Dana Walker

Olympia activist and *WIP* worker attacked and arrested

WIP News Service

[This article was originally posted to the *WIP* website on June 8, as the story first broke.]

On the night of Wednesday, June 1, local activist and long-time *WIP* volunteer Scott Yoos was apprehended in an open parking lot by an officer from the Olympia Police Department. Scott was "caught" red-handed throwing away some damp paper towels in a dumpster labeled "City of Olympia." For this crime of *attempted not-littering*, Scott was arrested, and is now being charged with trespassing and "obstruction of justice," and is required to attend a pre-trial hearing on August 1.

Scott is a man of peace, a dedicated activist, and a well-beloved member of the community. He has been a volunteer for *Works In Progress* for over 10 years, and also volunteers with the Olympia Film Society, the Olympia Food Co-op, and Books To Prisoners. Scott also lives with a disability: He is physically unable to speak, and can only communicate through sign language or through writing words on scraps of paper. (Scott also co-teaches a free "signing for brave beginners" class through the Olympia Free Skool.)

Scott had been in the parking lot only briefly before a patrol car rolled in. The officer immediately accused Scott of "Trespassing." The officer called for reinforcements, and subsequently three more cars sped to the scene. The two arresting officers grabbed Scott's bike out from under him, and then threw Scott to the ground. The police tied Scott's hands behind his back and took away his pen and paper, denying him the ability to communicate *anything to anyone*. After pressing him face-down into the pavement for several minutes, Scott was eventually taken to jail and held there for hours.

On the morning of Wednesday, June 8, Scott and dozens of supporters packed the Municipal Court (in the old City Hall on Plum Street) for Scott's arraignment. It was well within the prosecutor's authority to simply choose not to pursue charges against Scott. However, the City has chosen to charge Scott with both "criminal trespass" and "obstruction of justice," thus endorsing the actions of the police. Scott's next pre-trial hearing is on August 1, at 8am, back at Municipal Court.

Community reaction

Outrage over yet another incident of police violence has inspired renewed organizing efforts around police accountability and poor/homeless solidarity in downtown Olympia. Efforts are underway to reconvene the Olympia Solidarity Network. Several people have called for a citizen oversight board for local police, and local Copwatch has suddenly found a number of new volunteers.

The night before Scott's arraignment, several dozen of his supporters packed the chambers at the new City Hall on 4th Avenue for the weekly City Council meeting to express their outrage, both over the attack on Scott, and over the City Council having moved in the past weeks to grant police more authority to target the poor and homeless in Olympia.

Tamatha Roberts, a friend of Scott's, testified: "Scott's a great guy. He did not deserve this to happen to him. It's an outrage, and it's gotta stop, here and now, with brutalizing activists and low-income and homeless people for just sitting on the sidewalk when they have nowhere else to go. If you don't want them sitting on the sidewalk, then *give them* a place to go. Give them a place to go so they can be out of the cold and rain and be safe."

CopWatch organizer Drew Hendricks commented on the community's reaction: "The outpouring that you see testifies to the character of Scott Yoos. You see the reaction that you get now because all of us know Scott. We understand that this is completely out of character. Many, many more people go through what Scott goes through who are isolated, who are alone, who are going through addiction, who don't get this kind of public outpouring. Occasionally, police officers engage these persons and cause their deaths, and this department and this City Council have never, ever taken responsibility for that."

Carolyn Terranova put Scott's incident in the context of anti-homeless legislation locally and nationally: "Scott is just one of the incalculable cases of law overstepping law, something that [Giorgio] Agamben calls the 'State of Exception.' If we are truly living in a 'State of Exception,' where 'the power and voice of authority over others extends well beyond where the law has existed in the past,' then it is no accident that four days after I read about Scott, I received word of three people being arrested for feeding homeless people in a park in Orlando. These people were violating an ordinance that restricts group feedings in public parks. Need I mention this City Council's attempts to make Olympia's streets 'clean and safe' through their attempts to further marginalize the homeless population here? If we are going to be brutalized and arrested by state entities for conduct such as throwing away paper towels in public, or feeding our most vulnerable community members in public, then we so-called 'citizens' might be better off branding ourselves 'We the refugees.'"

Towards the end of pubilc comments, Scott Yoos himself approached the podium, along with a friend who read a prepared statement on his behalf. Scott's statement read in part, "I have been deeply touched by the solidity and the solidarity of support which I've received. Contrary to current evidence, I believe that people are not stupid. When presented with the unaltered facts, they *know* the difference between right and wrong, and will (eventually) choose to engage in a conscious evolution, rather than continuing down a path which leads to certain self-destruction. Our combined love here tonight is much greater than anything which our oppressors can hold up against us. Let us press on with *no fear* towards building a kinder and more just Olympia."

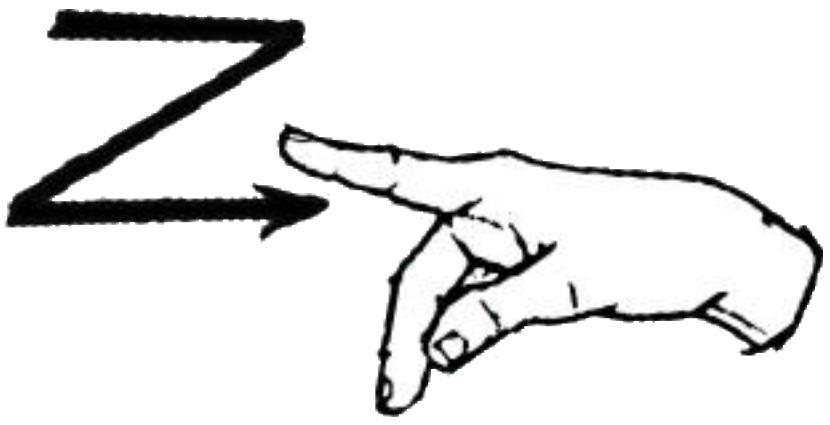
You can watch the video of the whole City Council meeting and all public comments, including Council comments, at the city's website.

After his arraignment the following day, Scott provided these further comments:

"What you saw happening last night at the new City Hall was friggin' beautyfull! I never dreamed that there'd be *that* kind of support there, (many of them telling stories similar to my own). They just chose the wrong guy to abuse. Perhaps they weren't aware how well-connected I am within this community.

"I know we're on the right side of this struggle. I had done *nothing* wrong, and the police reaction to my presence there was *way* over-the-top. This isn't only about what happened to me late Wednesday night / Thursday morning. It's a story that gets replayed over and over weekly, perhaps even daily."

Outrage over yet another incident of police violence has inspired renewed organizing efforts around police accountability and poor/homeless solidarity in downtown Olympia.



Pizza Party Fundraiser for Scott Yoos Legal Fund

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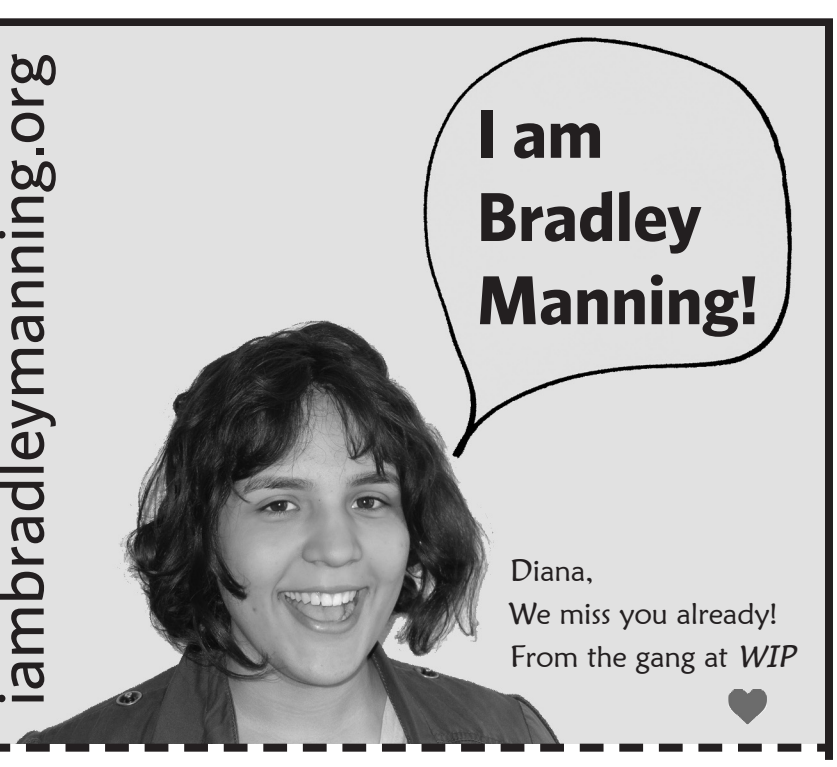

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Serving the social justice community. **WORKS IN PROGRESS** PO Box 295 Olympia WA 98507

Angela Davis' commencement speech at the 2011 Evergreen graduation

Angela Davis

Thank you. Thank you, I don't think I have ever experienced a graduation quite like this one. So, thank you for for your spirit, thank you for your vitality.

I want to begin by acknowledging the original inhabitants of the land on which we gather this evening. And let us express our continued solidarity with indigenous people in this region in the country and in the world.

And so I say congratulations to The Evergreen State College class of 2011.

President Purce, members of the faculty, trustees, graduates, families, and friends of the graduates, I consider it a great honor to have been invited to address members of the class of 2011 during this concluding commemoration of the time you have spent as active participants in The Evergreen State College community.

I must confess that I was somewhat surprised that you chose me to deliver the commencement address, given that I spoke here just a little over one year ago, at the Sustainable Living Conference in May of last year. But I suppose that's a good sign, at least for me. Although that was my first visit to The Evergreen State College I have followed the development of this institution since the period of its founding.

So I knew already what an extraordinary place this was. As a matter of fact, I knew about its uniqueness long before I heard about a certain commencement address that became an international mark of distinction for this college. And while there was opposition to the speaker to whom I'm referring, people from Paris where he is an honorary citizen, from Berlin where there's a street named after him, and people all over the world recognized Mumia Abu Jamal as one of the world's great human rights activists and advocates...

Angela Davis, along with Evergreen President Les Purce, at 2011 Commencement.

The University where I have taught... actually it's the last 20 years; time goes by... UC Santa Cruz, until relatively recently was part of the community of colleges and universities that, like Evergreen, uses narrative evaluations instead of grades. Now, many of us at UCSC who continue to insist that students' performances cannot be so easily quantified (grades being the value equivalent of money), we're happy that TESC continues to uphold this qualitative, more nuanced strategy of evaluation. And you who are graduating today have had a unique experience in this respect...

If I were charged with further comparing our two institutions I would point out that neither school has a football team. And I would point out that we have very unusual mascots. Of course at UC Santa Cruz we have the banana slug, and many people think that's a very strange mascot, but at least they know what it is. So imagine all the conversations over the years and decades to come about the geoduck. Why do you have a duck as a mascot? Oh, it's not really a *duck*.

But what has impressed me most about your school is the emphasis it places on unconventional ways of knowing, on the collaborative production of knowledge through inter- or trans-disciplinary circuits, and the imperative to work across rather than beyond or in spite of differences. And to do this within the context of practical engagement. It is often the case that when one has a phenomenal experience, the recognition of the significance of this experience does not really emerge until long after the experience itself. And so I wonder how you, The Evergreen State College class of 2011, will over the next years appreciate the time you've spent here.

How could we have ever assumed that the election of one person would so radically change the world?

I can tell you a little bit about my own educational experience, and I'm referring now to my high school years. Last weekend I was in New York attending my 50th high school reunion. If you find it hard to imagine a 50th high school reunion, so do I. I attended a progressive private school in New York and I often wonder what my trajectory might have been had I not attended that school, where incidentally we read Karl Marx in the 11th grade. I was one of a small group of black students there. But last weekend, at the reunion, we concluded with songs. You know it was from the 60's, so everybody played the guitar in those days, and everybody sang. And I was so surprised when the concluding song was "Lift Every Voice and Sing," the black national anthem. It used to be referred to as the "negro national anthem" many, many years ago. But every single one of my white classmates knew all the words to that song. Now that tells you a little bit about me. It teaches me something more about myself than I had previously recognized. You have had a unique education here, you have had the opportunity to attend an institution which has acquired the reputation of being one of the very best public colleges in the nation. One of the very best. And you get to study issues in depth, through the learning contracts that you have developed. That is pretty extraordinary.

[Music interruption]

I guess so extraordinary that music has to play. I really love punctuations like that.

And you are all aware the extent which people in this contemporary world go to to ignore, or at best to bracket, those developments that seem not to directly affect our individual selves. You have had the exceptional experience of being encouraged to develop more capacious ways of perceiving the world.

We are all affected by the demand for freedom that moved from Cairo, Egypt, to Madison, Wisconsin. If our lives have been enriched by people resisting coercion, repression and exploitation, they are diminished by the over-incarceration of poor people, and especially people of color, throughout the country and the world.

Commencement speakers frequently assume that their role is to encourage graduates to go out and conquer the world. The task I have set for myself is much more modest. I want to urge you to be able to retrieve and sort through and rethink and preserve memories of your time here, which may very well turn out to be the most important period of

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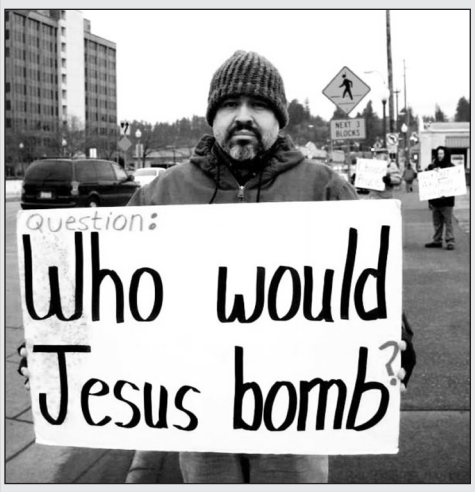
To Gaza with love...



Richard Lopez of Olympia is currently sailing to Gaza aboard the US boat "The Audacity of Hope," as part of ongoing humanitarian aid shipments to the Palestinian people. Richard is one of 36 American passengers on board, along with four crew members and nine journalists.

Last year, IDF soldiers boarded another Gaza aid flotilla, the Mavi Marmara, and opened fire on the peace activists on board, killing nine.

The U.S. State Department has once again defended Israeli apartheid, threatening fines and prison sentences for those who participate in delivering humanitarian aid to Palestinians in Gaza.

Here's wishing you good luck in your travels, Richard! Come home safe.

(Photo by Berd Whitlock)

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your lives. Like the philosopher Walter Benjamin, I emphasize the past as the key to your future.

You are The Evergreen State College class of 2011. And you will always be The Evergreen State College class of 2011. In 2051 you will still be the Evergreen class of 2011. In 2061, you will be attending your 50th college reunion here.

So I want you to look around at your classmates and ask yourselves how you will remember the years you shared with them. What will you say to your children, your grandchildren, about these years?

How, for example, will you narrate the impact of the election of Barack Obama? And I'm somewhat concerned that in a little more than two years, the presence of a black man in the White House, a black man who during his election campaign identified with a black radical tradition, this is now considered business as usual. Remember what Election Day felt like? Do you remember? Remember inauguration, and that sense of collective jubilation? And of course, the world did not change.

And I often point out that in this country we have a messiah complex, we believe that we can project all of our hopes and dreams and aspirations on one person. But remember that what was so immensely important about the election of Obama, that has not changed even if peoples' hopes have not been realized. At the time of the election of course, hope meant jobs, health care, education, and a process of purging the country of its racism, its Islamophobia, its homophobia, its transphobia, its militarism, its environmental ignorance, its genophobia. But how could we have ever assumed that the election of one person would so radically change the world?

Those of us who call for freedom for Palestine acknowledge the connections between the attacks on the Palestinians in their own country and the racist discourse that relies on unquestioned acceptance of Islamophobia.

What was so exciting about that election was that young people demonstrated that it was possible to achieve the impossible. And so I would ask you to remember this as one of the most important collective achievements of your time as an undergraduate.

When I accepted the invitation to speak at your commencement, I responded in the affirmative because I wanted to associate myself with a college that has a deeply progressive tradition. I wanted to associate myself with students, faculty and workers who defend the integrity of the environment, its resources, its plants, its human and its non-human animals, and who encourage others to engage in sustainable living practices.

I wanted to associate myself with an institution that continues to defend the spirit and legacy of one of the most prominent members of its community, Rachel Corrie. And I think that each graduating class should take a moment and reflect on her courage her generosity.

And I'm happy to hear that students and faculty on this campus, in the context of a 21st century resistance to Israeli apartheid, are following those who stood up against South African apartheid and are raising the demand for divestment.

This is a burgeoning movement, and you here at the Evergreen State College have the opportunity to provide progressive leadership to the rest of the country. As the anti-South African apartheid campaign was spurred on by those universities that divested early on, Michigan State University, in 1978 I believe, Columbia University, the University of Wisconsin. And of course, eventually virtually every school in the country followed their leadership.

Your education has provided you with tools to recognize that solidarity with progressive Palestinian people is also solidarity with progressive Jewish people in Israel.

And I should point out that I attended a university as an undergraduate which was founded in the same year as the state of Israel, Brandeis University, the majority of whose students were Jewish. And it was there as an undergraduate with my Jewish classmates that I learned how to express solidarity for Palestinian people. I will never forget that.

Remember also that, while everyone now praises Nelson Mandela and expresses joy that the people of South Africa were finally able to defeat apartheid, Mandela was not always recognized as this legendary defender of democracy. In fact, he was represented initially as a pariah, as a terrorist. Amnesty International did not initially support him because of his association with Umkhonto we Sizwe. So I want us to recall that history, to think about it in a complicated way, and to be aware of the important role South Africa is playing in calling for the support of the Boycott Divestment and Sanctions movement.

And I just want to share with you a very moving statement by Archbishop Tutu, who recently sent a message to the mayor of a town in Australia. The city council of that town decided to divest, and received a great deal of criticism as a result.

"Dear Mayor Fiona Byrne of Marrickville, New South Wales, Australia

"We in South Africa, who both suffered under apartheid and defeated it, have the moral right and responsibility to name and shame institutionalized separation, exclusion, and domination by one ethnic group over others. In my own eyes, I have seen how the Palestinians are oppressed, disposed, and exiled. We call on all our Jewish and Israeli sisters and brothers to oppose the Occupation and work for equality, justice, and peace between the river and the sea in the same way that so many South African whites took risk to oppose the crime of Apartheid."

And he concludes by saying, *"Sometimes taking a public stand for what is ethical and right brings cost, but social justice on a local or global scale requires faith and courage."*

If there is a skill we all need to acquire as we attempt to move forward in the 21st century, it is the ability to identity and act on an awareness of the links and connections across the range of issues we identify as crucial for democratic agendas today.

And so, those of us who call for freedom for Palestine acknowledge the connections between the attacks on the Palestinians in their own country and the racist discourse that relies on unquestioned acceptance of Islamophobia, which in turn is interpreted as necessary for the success of what has been represented as a global war on terror.

And so, I want to point out that there is a connection between the rise of homophobia and the assault on immigrants, undocumented immigrants especially, who find themselves under surveillance thanks to such documents as the USA Patriot Act. If you recall, immigrants used to fall under the INS, Immigration and Naturalization Services. Now they fall under Immigrations and Customs Enforcement, a policing organization, that is controlled by Homeland Security. And so I want to say that undocumented immigrants work, they pay taxes, they stand up for democracy with more passion, with more passion than anyone. And *they* represent the future of this country – not those who want to lock them up, detain them, and deport them. Not those who want to use their bodies to create profitable enterprises.

And so as you move on, some of you will go to graduate school, right? Some of you will find jobs. Unfortunately, some of you may not find jobs. Some of you will make families, some of you will engage in activism, some you will be involved in cultural work, and there are all kinds of permutations and combinations of all of these. But I would like you to periodically stop and reflect about the extent to which your lives were radically transformed by your experiences here. And I hope that you will have courage to draw upon the education you have received here from your most challenging professors, as you try to imagine more equitable ways of inhabiting all of our worlds. If you continue to think and act in the tradition of your college you will respect all of the inhabitants of our environments, and not simply assume that the environment must be preserved for the sake of future human generations, but rather for all the future generations of plant life, future generations of all animal life.

How do we extricate ourselves from enduring hierarchies, class, race, sexual, religious, geopolitical? This question, I think, is the question that needs to be posed. Posing that question is the mark of educated human beings. So I might then ask you to think about education as the practice of freedom. Education is the practice of freedom. And so freedom becomes, not an imagined condition in the future, not the set of achievements that will fulfill some desire, but rather an unrelenting, unending, collective effort to reconstruct our lives, our ways of relating to each other, our communities, and our futures.

Congratulations to The Evergreen State College class of 2011.

Thank you very much.

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July 2011

HOMELESS NEWS AND VIEWS

Tilting at Windmills

Dana Walker

Lily Smith, tabling at the Food Co-op on behalf of Rocinante, a project in support of Camp Quixote - Photo by Dana Walker

I have a news flash for you city slickers up there in Seattle: Us hicks down here in Olympia have homeless people too! And, just like Seattle, they piss off conservatives and embarrass liberals. And so, also just like Seattle, our civic leaders [sic] do their best to sweep them under a rug so no one has to look at them and be pissed off or embarrassed. Our civic leaders [sic] claim they want to maintain a "civil society" in downtown Olympia. The problem with that assertion is that it requires an underlying assumption that any society which forces mentally ill veterans to live on the streets and beg for their sustenance after risking their lives and frying their brains in service to their country is a "civil society" to begin with — an assumption that some might challenge. In addition, contrary to the received wisdom [sic] of our civic leaders [sic], homeless people are people too. (Maybe they should just become corporations and make it legally unambiguous?) In spite of this fact the City of Olympia has followed what appears to be standard procedure in our great country by criminalizing behaviors that homeless people tend to engage in, i.e. panhandling, busking, and hanging out on sidewalks. While such laws are invariably advertised as "not targeting the homeless or any other demographic" (since that would be unconstitutional, after all...) such laws are, of course, invariably always 100% of the time selectively enforced only against a very specific demographic, i.e. homeless people. (Does anyone know of any demographic that has less respect for the Constitution than lawmakers?)

However, we here in Olympia have a lot of "subversives," i.e. people who care about other people because they are people. Our local subversives invariably raise a big stink every time our city tries to criminalize homelessness. In spite of these efforts, though, after prolonged exceptionally divisive and acrimonious battles the City of Olympia managed to pass ordinances that seriously restrict panhandling, sitting on sidewalks, and busking. In their zeal to please downtown business interests and to dehumanize homeless people, their ordinances fail to take into account the fact that once homeless people are prohibited from using public space without any given alternatives, this also means that their most fundamental right to simply be is diminished. Only subversives seem to care about this.

A brief history: On February 1st, 2007, the homeless population of Olympia, tired of being targeted, harassed, and abused by the City of Olympia, made a stand. They set up a bunch of tents in a vacant lot and refused to move. This pissed off both conservatives and liberals. The police moved in to deal with the dangerous [sic] problem of people insisting upon being somewhere. A crisis was averted when, at the last minute, a church offered them sanctuary on its grounds. Rather than raise a big ugly highly-publicized and expensive stink that would piss off conservatives and embarrass liberals, the city relented and allowed the homeless to actually be somewhere where it wasn't illegal for them to be. Other churches then stepped forward and volunteered to also host the camp. The City of Olympia (and neighboring jurisdictions as well) passed ordinances that allowed the Camp to exist but that required it to move from one church parking lot to another every 90 days, thus lessening the danger that homeless people might find a home in Olympia.

Thus was born Camp Quixote. Camp Quixote was named for Don Quixote, who tilted at windmills in a seemingly hopeless quest for justice. Don Quixote had a loyal sidekick and patron in the person of Sancho Panza. Camp Quixote also has its Panza in the form of a subversive non-profit organization called Panza that grew out of the faith communities that have hosted and supported the Camp financially and provided hundreds of volunteers to help Campers meet their basic needs and get back on their feet. Bravo, Panza!

Church people can sometimes be the most formidable of subversives.

It should be noted that since its inception Camp Quixote has moved 21 times. Each move is difficult and traumatic for people who are struggling to recover from adversity, illness, unemployment, and disabilities of every description, but since they are homeless their concerns can be safely ignored by civic leaders [sic] as long as no one has to be pissed off or embarrassed by seeing them. However,

Lately there has been talk of transforming Camp Quixote into "Quixote Village." The idea is to create a community based upon the thoroughly subversive idea that low-income people should be able to live in comfort and dignity.

lately there has been talk of transforming Camp Quixote into "Quixote Village." The dream is to create about 30 one-room cottages that would provide heat, light, and plumbing. The cottages would be built around a central community building that contains a kitchen, showers, bathrooms, and laundry amenities, along with social and meeting spaces. The idea is to create a community based upon the thoroughly subversive idea that low-income people should be able to live in comfort and dignity.

Don Quixote also had a faithful steed named Rocinante; Camp Quixote is also about to acquire a faithful steed named Rocinante. Project Rocinante is the result of efforts made by a group of students at the Evergreen State College — an institution widely noted for harbouring large infestations of subversives. Nine students signed up for a project to build something green for the community. The program is called "Designing Green." When deciding what sort of project Designing Green would like to take on, the Camp Quixote community quickly came to their young minds. To my mind, this says good things about their minds and elevates my respect for both Evergreen kids in general and these kids in particular.

College kids can sometimes be the most formidable of subversives.

I spoke to Lily Smith, an intelligent and delightful 19 year-old who is one of the students working on Rocinante and who happened to be tabling next to me as I sold *Real Change*. Rocinante was short on cash and tools. Lily was soliciting donations. While she receives school credit for her part in constructing Rocinante, Lily did not receive any credit for the time she spent one rainy Wednesday trying to finance the final components of the project.

Initially, Designing Green thought to build some cabins for Quixote Village. However, the village was not yet sited and there was a contractor already slated to construct the cabins should the project ever manage to leap through all the hoops that were being strewn into its path. Thus, Lily and the Designing Green team asked the denizens of Camp Quixote themselves what kind of structure would best suit their needs. They replied that they could sorely use a mobile workshop-toolbox-on-wheels. Well, Designing Green could do that. Designing Green is in fact doing that. A Vision took shape: Rocinante would be a 4'x8' utility trailer with side walls that open up to form awnings that shelter the workbench and users. Envisaged is something that could be moved around to maintain the mobile infrastructure of the camp and to serve as a basis for a micro-enterprise to support the economic self-sufficiency of the Quixote community. It is happening; Rocinante is coming into being at a shop on TESC campus. Rocinante is a community-led project. Quixote residents have been involved in all phases of design, decision-making, and construction. The project is thus as educational and as empowering to all participants as the trailer itself will be to the Camp.

They are hoping for a mid-summer unveiling.

Stay tuned for developments on this subversive Real Change channel.

Please give props to Panza and to Designing Green. (Cash too, if you have any to spare...)

For information on Camp Quixote go to http://quixotevillage.com. For information on Rocinante you can either call 360-870-8995 or you can send an email to campquixote.rocinante@gmail.com

Reintroducing Homeless News and Views

In 1994, *WIP* worker Greg Hohnholt took on a mission to give a voice to the homeless of Olympia. He sought out the personal experiences of people living on the street, living in shelters, staying at the Salvation Army, those making use of the needle exchange program, and those defying the law by camping out in Sylvester Park or under the 4th Avenue Bridge. Combining these accounts with news coverage of anti-homeless lobbying and activist resistance, *WIP* produced a monthly insert called "Homeless News and Views."

Thanks to the great community work of Dana Walker, *WIP* is looking to revive that tradition, to bring the voices of the homeless to you on a monthly basis once again.

If you are or have been homeless in Olympia, and you have a story to tell, we want to hear from you! Send us an email (olywip@gmail.com), a snail mail (PO Box 295, OlyWA, 98507), or find a WIPster out on patrol. While your name personalizes your experiences, we would happily print your story anonymously or pseudonymously.

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Charlotte's story

Charlotte

If you are homeless you are voiceless, as far as Olympia cops and officials are concerned. They use intimidation and lies to further isolate a community that they have already stripped of their rights as human beings. My partner and I, along with many more homeless individuals, are harassed daily by the cops. Our crime? Being homeless. My partner had two seizures in their jail, resulting in a brain injury. I witnessed another of his seizures on the street; despite a no-contact order they enforced on us even though neither one of us wanted it, I tried to help him. After I dropped off a plate of food and a Gatorade to him and walked away, he was arrested on a violation of the no-contact order. The arrest was unwarranted and inappropriate as negligence to his health would have been a far more serious offense. When I tried to talk to someone about the arrest just made, the same officer, Ed Dawson, who arrested my partner came back to arrest me on a warrant for "pedestrian interference," which I received for standing on the wrong side of the sidewalk. Only when I was sitting in jail was I able to finally make a statement about my concern for my partner's health. During his court hearing on Monday, he pled not guilty and I was told I could not make a statement. Because of our flawed court system and the bias of the police, he has had to sit in jail for five days with a very serious medical condition for a crime he did not commit. Now I await his second court hearing on Friday, June 17, to find out if justice will be served and the charges dropped or if they will have blackmailed him into a guilty plea. As far as the police are concerned they have cleaned the streets of one more "criminal," when the reality is the real criminals are in uniform behind the wheel of a patrol car.

A.C.A.B.

Charlotte is a houseless youth in Olympia

Michael's story

Michael Meriwether

The reason they don't hand out blankets at night anymore at the Salvation Army in Olympia is because they know hypothermia kills so they consider it useful to be rid of the homeless. If, on the other hand, the homeless commit a crime to get out of the cold then it generates job security for parasites who currently corrupt and occupy the otherwise respectable and benevolent officers of the Olympia Police, corrections officers, lawyers, so-called mental health professionals, judges, and those who supply jails and institutions. I have heard the Bush family had a financial connection supplying Texas jails and/or prisons. So if you wonder why crimes happen in Olympia, one reason is because they don't give out blankets. They also recently took out the "port-a-potties," the outdoor free toilets from the Salvation Army for the same reason: Free fertilizer for Olympia!

So if you want to decrease crime in Olympia and Olympia's free fertilizer problem, and decrease unnecessary taxpayer money for unnecessary jailings and institutionalizings, do the decent thing of handing out blankets in the cold to people who need them in a Christian society, and having a place to see to necessary biological functions for free by those who have nothing and you will also decrease human suffering.

Many problems that happen in one place are also happening in other places – and many of the solutions that work and are new in one place can often work and be new someplace else: Think locally, act nationally.

For all those unfairly locked up in Olympia, US, and other jails, prisons, so-called mental institutions, rest homes, and places for the abused should always be able to make a telephone call from lock-up to leave a voice mail on a passive website.

What went wrong with America is that ever since Viet Nam the worst problem has been the US corporate mass-media with the three most important technologies for America being inexpensive adapters for ordinary TV to access the Internet, to be owned and used independently, wireless Internet radios and coin-activated (computer printer) Internet news stands.

Homeless... but I have a dream

by Jane
First printed in the January 1994 *Works In Progress*

Who are the homeless?

Hello, my name is Jane and I am a homeless single parent with one child. Although I have an education and have worked for part of my life, I feel a need to tell society that "I am not a bag lady." This is because society is inclined to believe that the homeless are individuals who spend their days walking the streets, bottle in hand, dirty, passing out in alleys. Wrong! This stereotype no longer exists in real life. The homeless now consist of men and women, married couples with or without children, single parents with one or more children, veterans, mentally and physically handicapped, and other disabled people of all kinds.

In my opinion, there are two types of homeless people. There are the homeless with hope and the hopeless. The homeless who hope are out there struggling to find housing, employment, food, and acceptance. The hopeless, on the other hand, have given up on struggling. Their self-worth has been shattered as they have learned not to trust anyone or to take the smallest risk. They have real fears about asking for help, and some do not even know how to ask for help.

Taken together, both of these types all feel the same pain, cry inside like everyone else, and dream of a better life. Being one or the other, we are victims of a weak economy, rising unemployment, and the rising cost of living. Being homeless, we all have little or no control over these issues.

Some of the common dynamics of homelessness are: (1) becoming unemployed, (2) illness or injury, (3) chemical dependency or abuse, (4) domestic violence, and (5) loss of housing due to any or all of the above. Many homeless people come from dysfunctional families where survival skills were never taught. Their families were unavailable emotionally, and they did not get the support they needed. Some have little or no education. Others have been so severely abused mentally or physically that they are now suffering from post-traumatic stress disorder, manic depression, multiple personality disorder, or chronic depression.

I learned these things from talking with other homeless people whose stories were like mine. My father, who died seven years ago, was an alcoholic. I had to grow up very fast. After living through years of abuse, I had to go into recovery, self-help groups and therapy, to re-learn acceptable behaviors, values, and beliefs, so that I could live a normal life. I am still learning. There are many others like me, trying to learn as best they can.

I was sitting outside the Salvation Army carrying on a small conversation with a man who was staying there. One minute there was silence and the next minute he cried out "I want a home, I want a job, I want a normal life." Another time, I was at the Bread and Roses Drop-In Center speaking with a young man who shared with me that he had been homeless for over a year. He got mad one day and started going to school, to learn how to work with computers. He was about to finish school the following week. He had the energy and knew how to do this. Not many do.

I also met a fourteen-year old girl who had been homeless since last September. When I asked her why, she said that she didn't want to be beaten and sexually assaulted by her parents anymore. More and more women and children are choosing the streets over abuse at home.

The homeless now consist of men and women, married couples with or without children, single parents with one or more children, veterans, mentally and physically handicapped, and other disabled people of all kinds.

Despite the stereotypes and the many different types of problems we have, homeless people are human beings just like everyone else in the world. Our homelessness does not have to make us hopeless. I learned real fast through college, recovery, and working as a counselor just how unique and precious every human being is. I have learned that we as human beings have a right to dignity and self-respect, the right to be who we need to be and the right to make choices at our own pace. We have a right to a home; a place in life as well as a purpose. We as humans should not have to apologize for our existence.

My dream

Sometimes I wonder why it is that when dogs and cats are lost in the streets with no home or food, there are people who will pick them up, take them to a warm place, feed them, and find them a permanent home. Yet when a human being is left on the street – lost, hungry, without a home – these same people look down on them, leaving them to suffer alone as they start dying emotionally and spiritually. Does this make any sense?

I think that all human beings deserve the same type of care and consideration. I would like to see the homeless taken off the street so that miracles can happen. Right now, most of us get by with the help of shelters, but short term shelters just band-aid the problem of finding homes for the homeless.

My daughter and I stayed at the overflow shelter for a week when we came back to Olympia. I had to take her to a clinic at St. Peters every other day because she has a severe case of asthma. I am thankful for the Bread and Roses Drop-In Center, so that my daughter could rest and get better. We then stayed at the Salvation Army for 28 days. Although we had our own room, there were a lot of strict rules, and it was hard to live there.

We are now staying at the Bread and Roses Family Shelter. I am on AFDC[1] and receive $440 a month. I feel that this housing is semi-transitional because we have three to four months. I will be able to save some money up for the future. I am also connected to the Jobs Program at the Department of Vocational Rehabilitation in hopes of finding a job that will meet our family's needs.

I appreciate what I have at Bread and Roses because I have a longer stay, an extremely supportive staff, and a home-like environment. This helps keep the relationship with my daughter stronger; she does better in school and our family is happier. Also, the rules are less strict than at the Salvation Army. I am free to make my own choices, to have my own values and beliefs, and made to feel that I am a unique human being with self-worth. I am able to make appointments and work toward the future at my own pace.

But the future is what worries me. I can only hope for positive changes, like affordable housing, to be part of the future, because there is no place for my family to go now. Will I get a decent job in time? If I do not, will there be affordable housing? How will I secure that without the help of others all joining together to make it happen? Homelessness is like an epidemic; it will keep spreading unless a cure is found.

I believe we need more than just shelters. We need affordable housing and transitional housing programs that work. Programs that will enhance bonding between families, women, men, and children, and encourage self-help. A staff that reinforces positive changes in their lives and the community. Buildings with personal, private, semi-private, and community space. With case management policies that insure that physical, emotional, and spiritual needs get met by directing the homeless to education, childcare, employment opportunities, free phones, transportation, free clothing, and self-help groups. The homeless need to have transitional housing as a way of learning to make their own choices, while being aware of the consequences of their behavior should they let go of what they have been given. Having the freedom to make choices boosts their self-worth and gives them more control and power in their lives. They need to be treated as responsible adults, to learn how to be independent and feel good about themselves. Transitional housing programs that work can create stronger families, and stronger families create a stronger community.

This is my dream. I am not writing this to whine about my homelessness. I am more encouraged and empowered by doing what I can do to educate the community, government, and society – to share my ideas, thoughts, and feelings to find what can be done. After all, since we are asking for your help, why shouldn't we give you what you need to hear? Who we are and where we have been doesn't matter; what does matter is where we are going from here. With your help, miracles can happen.

(1) - Aid to Families with Dependent Children (AFDC) was a federal assistance program for families with little or no income. In 1996, Bill Clinton eliminated AFDC, replacing it with the more restrictive Temporary Assistance for Needy Families (TANF).

WIP HISTORY

Abuse in activism

Wally Cuddeford

A number of recent incidents, most notably relating to the "anarchist" attacks on *Olympian* photographer Tony Overman, have shed light on the role abuse plays in activism.

You might be shocked by the way I phrased that: "...the *role* abuse plays in activism." Abuse should not have any place in our activism, in our broader progressive family, or in our community. Unfortunately, abuse does play a role in each of these. It's important that we discuss abuse openly, and honestly, so we can begin to understand this role, and enable ourselves to recognize the ways abuse serves to reinforce the status quo.

Abuse is that shade of bigotry which we never speak of. If someone is attacked because they were Native, we would recognize that as racism. If a boy is attacked for being "effeminate," we would recognize that as homophobia. But for some reason, we don't consider it "bigotry" per se when people are singled out for being weak, or vulnerable, or being perceived as such. Perhaps, for whatever reason, they aren't in a position to defend themselves. Or maybe, they're just "different."

The connection between abuse and bigotry is not merely metaphorical. When defensive whites have their racism challenged, they will often resort to abusive behavior to maintain their privilege. When survivors come forward with their experiences with sexual assault, instead of being treated with respect and dignity, they are usually subjected to vile forms and extents of abuse. Abuse is crucial in maintaining the patriarchal status quo. Abuse is a key element of hierarchy.

Our society promotes a superficial understanding of bigotry as being something grandiose and obvious. In fact, various forms of bigotry operate in subtle ways and in everyday contexts. To the untrained eye, bigotry has been normalized. Similarly, abuse is often misunderstood as being something dramatic and unmistakable, something so ugly it would compel immediate action from its bystanders. In fact, abuse generally works on much more subtle levels than that. Abuse can be telling a knowing lie to certain people in certain contexts in the hopes that lie will gain traction. Abuse can be a decision that others are responsible for one's actions, and a decision to act on that belief. Abuse often involves operating on motivations contrary to one's stated or acknowledged motivations (perhaps even without the abuser realizing they are doing so). Worse, people can be coerced into unwittingly participating in or defending abuse, when the abusive message is being conveyed to them by someone they identify with and against someone for whom they hold no allegiance. Finally, there is never any limit to the excuses and justifications, the elaborate stories and irrelevant appeals, whose unspoken aim is to preserve the context in which one's abusive behavior can operate. Abusive behavior and manipulative behavior are so parallel, there is good reason to believe there is no difference between the two.

The unstated goal of abuse is to establish superiority over another – not the superiority of a chosen moral or intellectual position validated through honest analysis of facts, assumptions, and values, but *social* superiority. The goal of abuse is to rob someone of their humanity and dignity as a way of indulging one's self in a false and temporary sense of super-humanity. In some cases, abuse makes the victim feel isolated and of less personal worth, especially as others around them feel reluctant to speak up and risk inviting abuse upon themselves. In other cases, when the abused do have the support of good friends, abuse engenders the fear and distrust that restricts personal liberty and obstructs critical thought. When conducted through the engine of a relationship of trust, abuse represents a violation of that trust, leaving the victim feeling they cannot trust anyone.

It is important not to *overstate* the presence of abuse in the progressive or radical community vis-à-vis the broader community. For one, the radical community, by virtue of its politics, is more prone to speak of these things openly, while our society in general teaches us to silently observe the status quo and leave such observations unsaid. But we do have those in our circles who have not properly dealt with their sexism, racism, queerphobia, and xenophobia. Likewise, we have people in the progressive community who have not properly dealt with their tendencies of abuse toward those around them. This is especially critical in an activist setting, wherein our goal is to organize around values of social justice and of popular liberation, not to satisfy the misguided and self-serving interests of those who would abuse our good faith, and where it is only too easy for those who find abusive behavior ugly and unmistakable to simply walk away and leave the struggle. While people are responsible for their own behavior, it is fair to say that each of us also has the responsibility to force the issue of abuse, and to make that reconsideration necessary.

What people who mistreat others do, in lieu of addressing their own inappropriate behavior, is they find "appropriate targets" for that behavior. This is a common phenomenon in racism. One decade it's Blacks, the next decade it's Natives, the next decade it's Jews, the next it's Asian-Americans, and the next it's Arab-Americans and South-Asian Americans. The racism persisted; only the justifiability and societal vulnerability of its targets changed. Much this same way, people who have not come to accept abuse as inappropriate simply find "appropriate targets" to take their abuse out on.

This brings us to Tony Overman. Overman, in working for the *Olympian*, has taken dozens of photographs of protest actions in Olympia. I don't appreciate who Overman works for, but photography of public events in public places for the sake of reporting on these events publicly is a valid occupation, and a good way to feed one's family. Some of these protests have been anarchist in nature, and some have involved masked people doing illegal things in public view. The allegation against Overman is that he has handed all these photographs over to police to assist in their investigation, something which he has denied. Recently, local anarchists (or those who call themselves such) have responded, both by vandalizing the front façade of the *Olympian* headquarters on Bethel Street, and by throwing rocks through the windows of his home where his children sleep. While I could care less about the corporate offices of the *Olympian*, attacking someone's home in this fashion is particularly problematic.

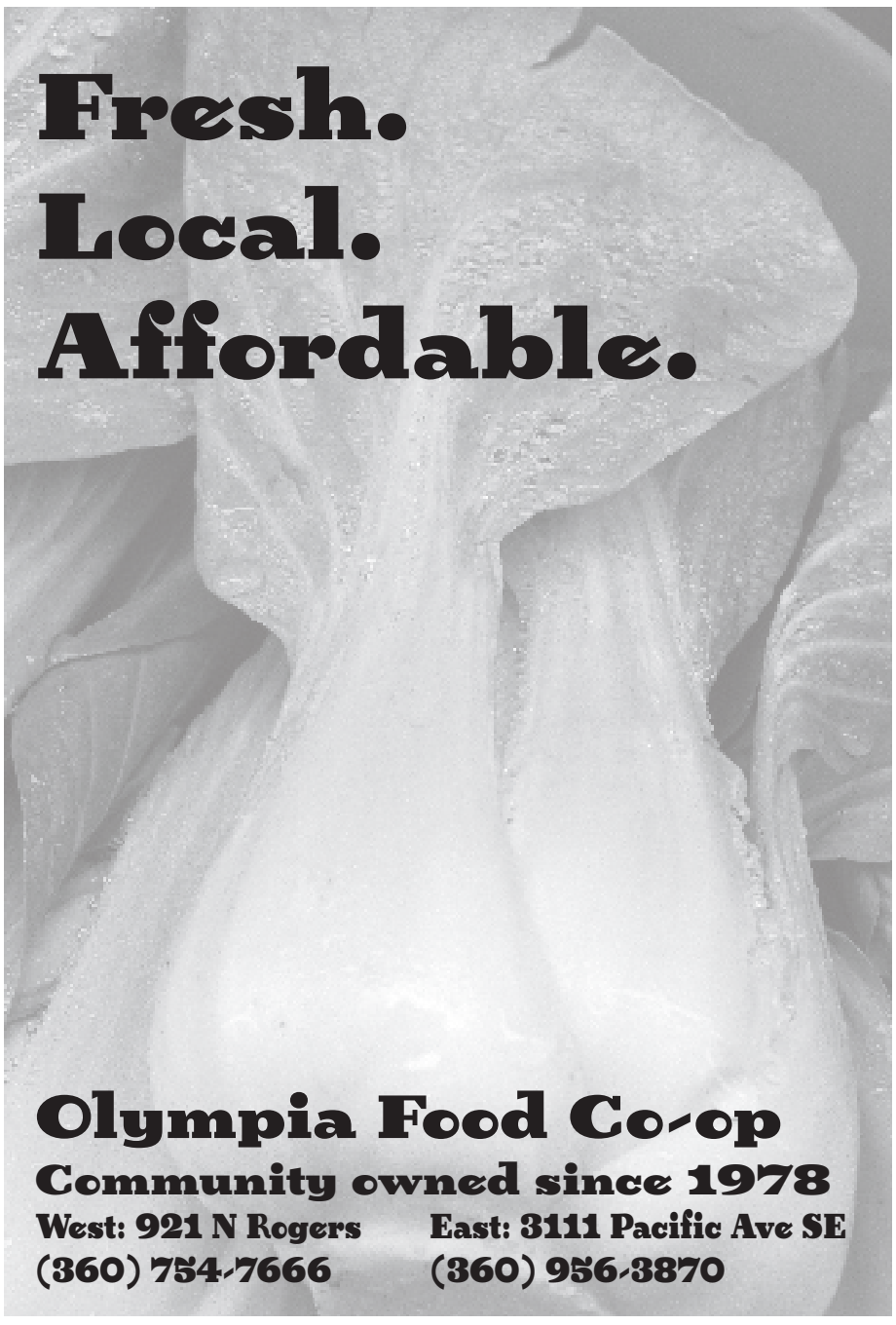
Let's not mince words – even setting aside moral arguments, from a purely tactical position, this action does not make any sense at all. Even if Overman *had* turned over his photos to the police, it's unclear what these anarchists hoped to gain through all this. Is it intended to terrorize Overman into future inaction? Overman still needs to feed his family. What's more, since Overman enjoys the support of his peers in journalism, the abuse leveled against him will, in all likelihood, only strengthen his resolve to continue as he has regardless of peoples' objections. He may even become sympathetic to the police, who offer him an alternative to this inappropriate behavior. So is the action, instead, intended to make an example to others who might record the actions of masked protesters? If so, are these anarchists going to start attacking *everyone* with a cell phone camera who suddenly starts snapping photos of some wild scene which unfolds before them (as people will undoubtedly do more and more, so long as they have that camera on their phone)? That doesn't make sense. Is the action intended to inspire a critical mass of people to resist corporate media and surveillance technology? Evidently, no, as that is clearly not the response these actions inspire. This argument would appear especially counter-logical now that several states are trying to make it illegal to film *police* (and police brutality) in public venues, while people across the country are beginning to realize that their cell phone camera might be the only thing that protects them from a violent attack by unaccountable police.

What people who mistreat others do, in lieu of addressing their own inappropriate behavior, is they find "appropriate targets" for that behavior.

None of it really makes sense, but it doesn't need to. What's going on here is, Tony Overman has become, in the mindset of abusiveness, an "appropriate target" for the anger felt by these anarchists over the consequences (court costs, jail time) which have befallen them on account of their own past actions and their own irresponsibility. I do not wish to be mistaken as validating state power or the concept of imperialist "law," because I'm not. But anyone who is analyzing the situation critically, with their "eyes on the prize," should see that, no matter what moral justifications can be presented, certain actions in certain contexts will invite certain consequences while at the same time "changing" nothing. The anarchists' failure to analyze the situation critically is not Tony Overman's fault, and there is no justification for terrorizing him.

It seems most would end the discussion there. "The anarchists are bad. They have issues. They're abusive. Case closed." However, as has happened before, the anarchists themselves, who are politically vulnerable, and who are not in a position to defend themselves, have become "appropriate targets" to others in the community, who are looking for their own brief sense of super-humanity at the anarchists' expense. This is not an appropriate response, either. This is not a strictly moral position; inappropriate behavior does need to be challenged. While there is a moral aspect to opposing abuse in all its forms, you could also frame this as a tactical position. Those who attempt political engagement by throwing rocks through windows have like-minded friends. They enjoy a community of their own, and have formed intellectual justifications for what they do. When you respond with abusive behavior toward them, when you make them an "appropriate target" of your own, from their perspective, you only justify their isolation, and their resistance to the wishes and values of the community at large. You engender a sense of desperation, of "us against the world." By not engaging honestly, and with the right intentions, we help enable actions like this again in the future.

What we need to do is to engage inappropriate behavior constructively, whether it be with your friend who thinks the "illegals" are going to take her job, your co-worker who doesn't trust women to be responsible, or whether it's anarchists who throw rocks through children's windows, or your fellow activist who thinks hostile condescension solves problems. We must reaffirm the radical idea that so-called "appropriate targets" are not to blame. At times, we must firmly withdraw our assent to the bigoted or abusive ideas expressed to us. In extreme situations, we have to physically obstruct inappropriate behavior. But at every step in the process, no matter to what degree someone is "lost," we must always present alternatives. And abuse is **never** an alternative.



▸ **POLICE,** continued from page 1

veillance of citizens to be curtailed – not simply because the repression is illegal, but because it wastes millions of dollars and makes the police and feds look like fools in the end. We wonder if Ronnie Roberts, Olympia's new police chief, who prides himself on undermining nonviolent civil resistance movements when he was working in Eugene, Oregon, ever got that memo. Perhaps we are giving them the benefit of the doubt; he may actually believe that arresting poor folk on suspicion of finding a day-old donut in a leased city dumpster is, as he said to the *Olympian*, "good police work."

Scott embodies the principles of constructive Olympian activism. As a prolific volunteer, he works with several non-profit and social justice projects within the community and can be found stocking produce at the Food Co-op, promoting Olympia Film Society, distributing *Works In Progress*, volunteering with Olympia Books to Prisoners, and teaching free sign language classes at Media Island. Scott stops to share a joke or send a friendly wave with most everyone he passes as he walks and bikes through town. He does not drive a vehicle, does not consume wastefully, and gives back every breath he takes.

Word spread quickly of his experience with police, and friends were quick to express concern to city officials. On June 7th, more than 100 community members picketed in front of Olympia City Hall. Many spoke before the Council on issues of police misconduct and the unjust targeting of the poor. Robert Whitlock stated: "I really question the use of resources [for] guarding dumpsters," saying he'd rather see police protecting the community from aggressive drivers and other real crimes. Berd made the plea, "Let the dumpster go."

Since the public outcry, the Olympia Police Department has worked to counter public scrutiny, insisting that arresting Yoos for "putting something in or taking something out" of the dumpster was "good police work." The Police reports prepared after Yoos' encounter with police, which were promptly forwarded to *The Olympian* after the paper reported on the Council meeting, are most disconcerting. Officer Wilson, one of the arresting officers, specifically interpreted Yoos' use of sign language as "assaultive" in his report, stating: "Yoos signed very emphatically, slapping his hands together hard and making some sort of gesture under his chin."

Sign language is a very expressive mode of communication, and traumatic and emotional experiences (such as, say, being pinned-to-the-ground, handcuffed, and having one's face pressed into the pavement by a chuckling cop) call for impassioned signing. Scott had every right to communicate "emphatically," in his futile effort to be understood. We are sorry if Olympia's police are afraid of the deaf and mute community's language, but that prejudice should be interpreted for what it is.

It should be noted that Yoos was the victim of a violent assault in 1984, at the age of 18. While traveling cross-country, he was brutally attacked by two men who took his belongings. It was then that Yoos suffered a traumatic head injury that left him mute and with the set of disabilities he lives with today. Friend and supporter, Patty Imani, stated: "I imagine Scott is growing weary of being cornered by violent men who throw him on the ground and take his things. It's extremely sad that a violent attack led to his disability, and here he is attacked largely because of his disability. That's the way I see it. There is of course difference in the degree of violence, but it is still violence towards a simple man going on his simple way. The police should feel ashamed for further traumatizing a man who has already suffered enough. They always seem to pick on the most vulnerable people. They're bullies, that's all."

Olympia has witnessed an increase of police-targeting of its low-income population since the Olympia City Council passed a more restrictive panhandling amendment to the "Pedestrian Interference Ordinance" last month. The ordinance restricts the freedoms of movement and activity of low-income segments of the population. Sitting or lying down in public areas, playing music, or requesting help (spare change) from passersby have become criminal offenses since the Olympia City Council passed the "Pedestrian Interference Ordinance" in 2007. Further restrictions on panhandling have brought a swiftly increasing number of arrests of the poor. Individuals who salvage food in City dumpsters are accused of "Criminal Trespass." (Although business owners who lease the dumpsters may not have issues with hungry people looking for food, police watch the dumpsters and arrest the poor on "Trespass" charges, stating that "The dumpsters are the property of the City.") This is particularly disconcerting, since many of the poor are disabled, veterans, and youth escaping unhealthy family situations, often without an adequate support network. In addition, citizens who have stopped to observe the poor being detained and "bullied" by Olympia police have been threatened with arrest themselves if they did not stop observing the encounter.

A new Olympia organization, CIVIL, has been formed to address problems with what they believe to be illegal targeting and criminalization of the poor. The group, which believes the restrictive ordinances are unconstitutional, has developed a campaign and action plan to challenge the ordinances and support those being targeted for poverty-related offenses. CIVIL is recording incidents of police encounters with the poor and has noted a pattern of police targeting, isolating and arresting low-income peoples on poverty-related charges. The Scott Yoos Support Committee meets every Monday at 5 PM at Media Island. CIVIL meets every Monday at 7 PM at Media Island. Come on by, help us take our community back and put a stop to the city of Olympia's long-term strategic gentrification and repression plan.

A grinning Scott Yoos, standing in front of Media Island, wishes us all a little "Love and Solidarity." Photo by Bethel Prescott

Officer Wilson interpreted Yoos' use of sign language as "assaultive" in his report: "Yoos signed very emphatically, slapping his hands together hard and making some sort of gesture under his chin."

Below are citations from "The Courts, the Law and the Homeless - Restrictive Ordinances - Public, City, People, Particular, Criminalization, and Cities." [Internet link available from the *WIP* website, www.olywip.org.]

In many cities, municipal use of criminal sanctions to protect public spaces has come into conflict with efforts by civil rights and homeless advocates to prevent the criminalization of the homeless.

According to an annual report by the National Coalition for the Homeless (NCH):

Policies of criminalization defeat their own goals of removing homeless people from public visibility because they simply create further barriers for survival and undermine individual efforts to escape homelessness. Such policies keep more people on the streets and increase problems related to homelessness. When individuals are released from jail, they are still homeless, and they have even more barriers and obstacles to overcome than before.

—National Coalition for the Homeless, "Illegal to Be Homeless," 2004

In "Downward Spiral: Homelessness and Its Criminalization" (Yale Law & Policy Review, vol. 14, no. 1, 1996), Maria Foscarinis, founder of the National Law Center on Homelessness and Poverty, argued that criminalization of the homeless is poor public policy for several reasons:

- It may be constitutionally unsound, especially in cities that are unable to offer adequate resources to their homeless residents.
- It leads to legal challenges, which may take years to resolve, regardless of outcome.
- Legal battles are costly and will deplete already scarce municipal resources that could be used on solutions to homelessness.
- Criminalization responses do not reflect public sentiment, but rather the will of a vocal, politically influential minority.
- Criminalization fosters divisiveness, pitting "us" (the housed) against "them" (the homeless).
- Like emergency relief, criminalization addresses the visible symptom of homelessness—the presence of homeless people in public space—and neglects the true causes of homelessness.
- Finally there is the fact that, in the long-term, criminalization does not and cannot work. Like all humans, homeless people must eat, sleep, and occupy space. If they are prohibited from occupying one area, they must go somewhere else.

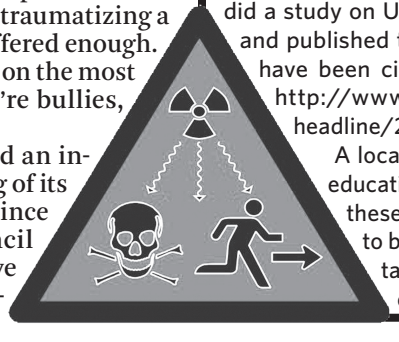
As an alternative to criminalization, Foscarinis suggested the following:

- Police advocacy programs, in which "sweeps" are replaced by outreach units—officers assigned to go out, with service providers, to homeless people to refer them to necessary services. Unless criminal activity is involved, the police remain in the background to provide security, and the presence of service providers prevents police from being too heavy-handed or harassing.
- Standing committees composed of homeless people, advocates, a police captain, and a representative of the city government to respond to complaints about "camping" of homeless residents. The committee outreach team attempts to make alternative arrangements for the homeless. The police act only if criminal activity is involved, or if homeless people refuse alternative arrangements.
- Day-labor centers—buildings where homeless people can meet with employers to get jobs.
- One-stop access centers, which offer medical services, mental health services, social services, and job training at one location.

New group forming

Are you concerned about the dangers of nuclear power and the health implications of the meltdowns at Fukushima? Have you heard about the flooding in the midwest that is threatening two US nuclear power plants? Associated Press recently did a study on US nuclear power plants and published two long articles which have been circulating far and wide. http://www.commondreams.org/headline/2011/06/20.

A local group is forming to do education and outreach around these issues. If you would like to be part of this effort, contact Wendy at green-girl@comcast.net.



"The funny thing about heroes is they're usually the most beaten up characters. They are usually the characters who are just getting their asses kicked again and again and again, but they just don't stop."
- J. J. Abrams, filmmaker

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Radical rhetoric in the NFL labor dispute

> *"Teamwork is what the Green Bay Packers were all about. They didn't do it for individual glory. They did it because they loved one another."*
> **- Vince Lombardi, football coach**

Wally Cuddeford

"Millionaires versus billionaires."

You'll hear that a lot in regards to the current labor struggle in the NFL. Millionaire athletes versus billionaire owners, arguing over how to divide more money than anyone reading this will ever see. The team owners have locked out the players for over 100 days now. The players responded by decertifying their union, enabling individual players (including some high-profile Super Bowl quarterbacks) to file an anti-trust lawsuit against the league. It is well understood that professional sports leagues operate in violation of anti-trust laws. As Howard Cosell observed in *I Never Played the Game*, "Let's not forget that these are the same [owners] who often shroud themselves in the public interest, seeking anti-trust immunity in Congress and in the courts when it suits their purposes. And yet they are just as quick to raise the protective umbrella of 'free enterprise' when a sweeter deal awaits them down the road."

If the NFL's labor dispute lasts too much longer, games could get cancelled this fall - a big thing for a sport whose season is only 16 games long. It took Major League Baseball years to recover from its 1994 strike (which cancelled the World Series that year), and the National Hockey League is still trying to recover from the lockout which cost the league an entire season in 2005.

Unless you're a sports fan, this would seem to have little relevance to you. Maybe you just lost your job, or your hours got cut. Maybe you're wondering how you're going to pay your next rent, or your phone bill. Maybe you wish you had more rights at your workplace. And then you hear about a top-end football player signing a contract for $78 million before he's even played one game as a pro. And it just makes you sick to your stomach. And it should. But perhaps not for the reason that you think.

Buried within the NFL's labor dispute is some interesting labor rhetoric, which we could take note of, as we organize to assert our rights in our workplaces.

A major topic in the labor talks has been organizational transparency. The league (meaning, the collective team owners) have asked the players to take a reduction in pay, based on slumping profits. This happens often in many labor sectors, where the employees are asked to tighten their belts along with the employers during hard times. Of course, in many cases, those belts stay tightened indefinitely. The working class is expected to share their employers' burden, but is never given their fair share of the windfall – at least not without a fight.

Union representative DeMaurice Smith, to the NFL owners: "We are going to demand as your *business partners* that you justify taking any money from us."

The players union has told the owners they are willing to take a reduction in pay corresponding to a reduction in profits, as long as the owners open their financial books to show that profits are indeed slumping, and by how much. However, the owners have provided nothing concrete, only offering their final (internally calculated) figures, with no lists of expenditures or other sources of income. This is problematic for the players union – for all they know, the owner of the Dallas Cowboys could be giving each of his children $3 million a year to be "consultants," and on the ledger that would be listed under "team expenses." (This wouldn't be very different from other big business enterprises, where money is funneled to the top through "business expenses," or just through executive bonuses.) As NFL player representative DeMaurice Smith said, "I dare any one of you [team owners] to show an economic indicator the NFL has fallen on hard times."

While 31 of the 32 teams in the NFL are privately owned, the Green Bay Packers are owned by the city of Green Bay, Wisconsin, and thus publish their full financial records every year. (The league explicitly prohibits public ownership of NFL teams, but the Packers predate this rule and were grandfathered in.) While their records show a decline in profits concurrent with the downturn in the economy, they also show the team is still comfortably profitable. And the Green Bay metropolitan area is by far the smallest market in the NFL. Of course, for the Packers, no amount of profit is particularly dissatisfactory, and with open books, the Packers don't have to adjust for any "special expenditures."

A couple of profound truths about the nature of capitalism and the struggle of labor solidarity were encapsulated by Smith, as he spoke to the media about the ongoing negotiations with the NFL. "It is with a great deal of pride that the members and the players of the National Football League said 'No... We are going to demand as your **business partners** that you meet us halfway and justify taking any money from us.'" [Emphasis mine] Smith also remarked, "Any business where two parties don't trust each other is a business that can never be as successful as it can be."

So how did NFL players get the leverage to openly speak to their bosses like that?

Things were not always so rosy for the professional athlete. Football players' pay and benefits were once much more in line with those of the rest of the working class. Off-season workouts were first started because football players had to hold ordinary jobs during the rest of the year, and the team wanted to make sure they were keeping in shape. Before the court granted professional athletes the right to "free agency" in 1992, a team essentially owned a player, and could dictate whatever salary would compel him to take the field.

In the old days, once players "retired" from football, they were generally cut loose. This was especially devastating for players who had ongoing medical needs related to the trauma they endured as part of this increasingly lucrative enterprise. Mike Webster, Hall of Fame player from the Pittsburgh Steelers of the 1970s, spent his final years living out of his truck, suffering from dementia and depression, with the NFL never within his lifetime having paid him the disability compensation which he was owed. Many others have fallen on hard times. Chicago Bears legend William "The Refridgerator" Perry was surprised at a recent book signing when a child approached him to give him back his 1985 Super Bowl Ring, which the child had found for sale online. Perry, who was grateful, would not discuss how his one and only Super Bowl ring ended up for sale. A telling sign, however, was that Perry did not immediately offer to reimburse the child's family for the ring (assumedly because he *couldn't*).

Today, the NFL players union has made great gains, both in player salary and in retirement benefits. During the labor negotiations, these benefits are often highlighted by the owners' side as an indication that the players are getting "too greedy," as the players simply fight to maintain what they've fought for. The fans, it is said, shouldn't identify with the players in this dispute, because they have about as little in common with the players as they do the owners.

This is perhaps the most important thing to realize when analyzing labor struggles of professional athletes today. It doesn't matter what level of labor we're talking about - the successes of organized labor are always leveraged against itself. Public sector unions are held to the lower standard of private sector workers. Union grocery store workers are held to the lower standard of non-union grocers like Target and Wal-Mart. For successful unions, the closer they come to equalizing their income with that of the (much fewer in number) business owners, the more they are attacked for having gone "too far," and the more they are told they need to make "concessions."

The beginning of a radical outlook would be to say, "It doesn't matter that some professional athlete (who more than likely comes from a disadvantaged background) makes much more money than me. Regardless, he fights for compensation in his workplace, and independently of him, I have to fight for compensation in mine." A more developed outlook would continue: "In fact, I should be inspired by the success athletes have achieved in labor rights, and the leverage they now wield as they stand in solidarity with each other. I want that sort of leverage through my union. My corporate employer takes in more money than the National Football League, and yet we on the bottom, the people who produce that money, are making far less than our fair share of it. And they need us to do this work, just as surely as the NFL needs players to play their games."

Wally Cuddeford is a social justice activist, journalist, and by all accounts an avid Seattle Seahawks fan.

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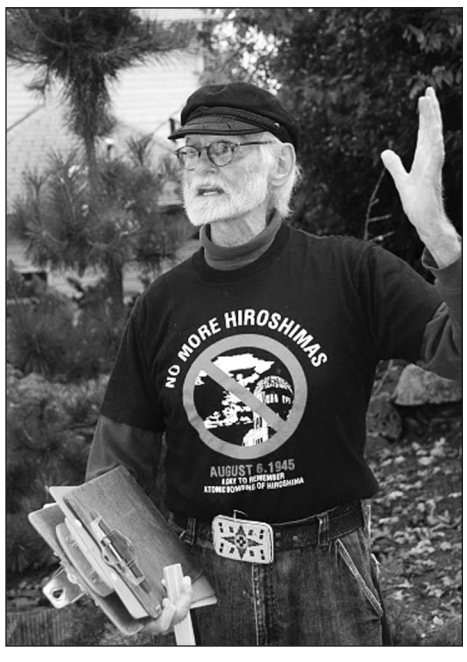
Father Bix Update



Bix, our favorite radical priest from Tacoma, was released from the Knox County Detention Center in Tennessee on July 25. Now that Bix has completed his three month sentence for the Disarm Now Plowshares action, he'll be road-tripping it back home to the Tacoma Catholic Worker community where he'll have the opportunity to recoup (under home monitoring) before returning to TN for his sentencing hearing on the July 5, 2010 Y-12 nuclear resistance action.

Y-12 is a thermonuclear bomb-making plant in the East TN Valley. Run by the US Dept. of Energy, it's where the atomic bombs dropped on Hiroshima and Nagasaki were made, where old nukes are refurbished and where new nukes are created today. The US has recently sunk $6 billion into the complex.

[For more background information on Father Bix's current legal situation, read about it in the January 2011 Works In Progress*, available at www.olywip.org.]*

WIP Announcements

Send in announcements to
olywip@gmail.com or
Works In Progress
PO Box 295 Olympia WA 98507

Regularly held events

PFLAG Olympia
2nd Sunday, 2:00 PM
First United Methodist Church
1224 Legion Way SE, Olympia

Film: "Two Spirits"
The story of the murder of Fred Martinez. Film starts at approximately 2:45 p.m.

Drunken Poetry
Last Word Books
211 East 4th Ave, Olympia
3rd Monday, 7:30-9:30pm

Readings operate on a first-come first-serve sign-up basis. Details/requirements are complicated so check out the Last Word Books website for more information. http://www.lastwordbooks.org

Drinking Liberally
1st and 3rd Mondays of each month, 7 pm
Bally Hoo Irish Pub & Restaurant
316 Schmidt Place, Tumwater

Local chapter of loosely structured national organization dedicated to discussion of liberal and progressive politics.

Eloquent Jazz Latin Escapes with Momenti Rubati
Live Jazz every Monday, 7 pm
The Royal Lounge
311 Capitol Way N, Olympia

This special gathering of music lovers meets together to experience the magic and excitement of the Momenti Rubati. Live music unites a community together for festive enjoyment and social fun. We invite you to meet with us, make new friends and relax to the beautiful sounds of the Momenti Rubati. 360-705-0760 No charge.

Volunteers Needed to Sort and Box Medical Supplies
Providence Health Int'l / CHUMA
2601 Willamette Drive NE, Suite G, Lacey

No experience is necessary. Volunteers must be at least 14. CHUMA Int'l (Catholic Health United for Medical Assistance) practices global solidarity and environmental stewardship by ensuring useful medical supplies and equipment are shared with charitable health-care organizations in economically developing countries.

Supplies are sent to Guatemala, Honduras, El Salvador, Haiti, Cuba, Brazil, Uganda, and other countries. Help CHUMA's volunteer efforts. Ray Reyes 360-493-5641 raymond.reyes@providence.org

F.O.R. TV Program
Mondays at 1:30 pm
Thursdays at 9:00pm
Channel 22 - TCTV

If you live outside of Thurston County or if you don't have cable TV, you can watch over 60 of Fellowship Of Reconciliation's recent TV programs on your computer! Watch them at www.olympiafor.org.

Memoir Writing Group
Tuesdays, 1-3 PM
State Capitol Museum
211 21st Ave SW, Olympia,
360-753-2580

The Memoir Writing Group at the State Capitol Museum has been meeting regularly for nearly two years. The group explores the past through writing and assembling their memoirs. Led by Delores Kelso Nelson, a writer and teacher in the Olympia area for over 15 years, the memoir class serves participants by igniting lost memories, supporting practicing memoir writers, and offering a chance to socialize. Cost is $6 per class or 5 classes for $24

Peace Vigil
Legion & Capitol (Sylvester Park)
Wednesdays 12 pm

Please come for all or part of the hour to witness in a very friendly way for peace and nonviolence. We provide plenty of signs. Olympia Fellowship Of Reconciliation has sponsored this since 1980. 491-9093 or glen@olympiafor.org

The Other Bank
Wednesdays 1:00-3:30pm
YWCA, 220 Union Ave SE, Olympia

The YWCA's Other Bank provides free hygiene and cleaning supplies to families in need -- items that can not be purchased with food stamps and are not available at food banks, yet are essential for maintaining health and personal dignity. Items include: toilet paper, laundry and dish detergent, deodorant, shampoo, toothpaste, soap, tampons and pads, cleaning products, etc. 360-352-0593
PLEASE DONATE! Donations can be dropped off Monday-Friday, 9am-5pm

Stonewall Youth Support Groups
Wednesdays -- 705-2738
4:30-6:30pm for 21 and under group
7-9pm for 18 and over group.

Stonewall Youth is an organization of youth, activists, and allies that empowers lesbian, gay, bisexual, trans, queer, questioning, intersex, and asexual (LGBTQQIA) youth to speak for themselves, educate their communities, and support each other. Stonewall Youth envisions a community in which all queer, gender variant, and gender non-conforming youth have a full spectrum of choices regarding their bodies, self-expression, and legal rights.
www.stonewallyouth.org
info@stonewallyouth.org

Olympia Movement for Justice and Peace (OMJP)
Monthly Meetings
2nd & 4th Wednesdays, 7 pm

Work on a variety of global and local issues. Larry 866-2404 lmosqueda@comcast.net

"The Veterans Hour," locally produced by Veterans for Peace
Thurston County TV (TCTV) - Ch. 22
Wednesdays, 5 pm
Fridays, 9-10 pm

Info: Dennis Mills 360-867-1487
mills.dennis@comcast.net

"Parallel University"
Thursdays, 12 - 1 pm
Listen on 89.3 FM or at kaos.evergreen.edu

Informative programs about peace, social justice, the environment, progressive politics, and other alternative viewpoints.
parralleluniversity@yahoo.com

Women in Black
Every Friday from 5:00 to 6:00 pm:
W. 4th Avenue, near the fountain

Women only. Please wear black. Some signs are provided. Women in Black is a loose network of women worldwide committed to peace with justice. Info: Karin 754-5352 kraftkf@comcast.net

Percival Landing Peace Vigil
Fridays, 4:30-6 pm
4th Avenue and Water Street, Olympia

All are welcome to come to witness in a very friendly way for peace and nonviolence. We provide plenty of signs. The Olympia Fellowship Of Reconciliation has sponsored this since 1998.
491-9093 or glen@olympiafor.org

Bread and Roses
Saturdays, 1-5 pm
1320 8th Ave SE, Olympia

We're building a food garden! By summertime, every square foot of land at the Bread & Roses community will be growing fruits, nuts, herbs, and vegetables for our community meals and for local soup kitchens and food banks. If you have a pickup truck, have yard tools to loan, are passionate about organic gardening or local food security, or if you just like doing fun projects with your neighbors, please join us! There are many ways to be involved (painting, repairs, canning, preparing supper, etc). Followed by Saturday Supper at 6:00pm. Saturday Supper Bread & Roses' volunteer hosts serve a gourmet meal Saturday evenings.
360-754-4085
www.breadandrosesolympia.org

Community Special Events

Downtown Olympia Historic Shoreline Walks
Wednesdays, through Aug 31 , 6:00 pm
Saturdays, through Sept 3, 10:00 am
Sundays, through Sept 4, 10:00 am

Free guided walks for all ages led by Stream Team Sound Stewards on Wednesdays and weekends. Gather at the plinths on the boardwalk near the street to the LEFT of Bayview Thriftway (516 Fourth Ave. W). Look for large signs indicating the meeting point. For more info: www.streamteam.info or Patricia Pyle at 360.570.5841. Walks last about an hour.

Friendly Water for the World Training
Sat thru Wed, July 2-6th
New Olympia Friends Meeting House
3201 Boston Harbor Road

Water for the World is hosting a training on building biosand filters. The organization assists communities in Asia, Africa, and Central America in building biosand water filters. There are currently projects in India, Kenya, Burundi, and Honduras with additional projects planned in Rwanda, Congo, northern Afghanistan, and Pakistan.
www.friendlywaterfortheworld.com

4th of July Bash for Cuba
Monday, July 4, 5:30 pm
Media Island (816 Adams St., Oly)

Come to Media Island for a celebration feast fundraiser, with live music from "flat-picking rabble rouser" David Rovics (davidrovics.com) and a presentation by humanitarian aid caravanistas en route to Cuba.

Join caravanistas for a fundraiser feast that will feature a $15 meal prepared by local chef and restaurant founder Brian McDonald and a $10 all-you-can-drink ticket.

The preceding presentation will feature Argentinian-born Alicia Jrapko, who has worked with IFCO/Pastors for Peace in recruiting students for the Latin American Medical School Scholarship program and has been instrumental in forming the International Committee for the Freedom of the Cuban Five. We will also pay homage to the notable civil rights leader and prominent Cuba Caravan advocate, Rev. Lucius Walker. (ifconews.org)

Bridges Not Walls Olympia meeting
Sunday, July 10, 4PM
MIXX 96 building, State and Washington

Bridges Not Walls, from the South Sound region of Washington State, addresses issues of immigration in our community. We believe immigrants, regardless of legal status, deserve to be treated with dignity. We seek to make our communities a place where the contributions of immigrants are valued and respected. We oppose the fear and intimidation created by immigration enforcement in our region. Therefore, we work in solidarity with the immigrant communities in our area to promote human rights, economic rights and civil rights for all people.

Call 360-943-8642 for more information.

"If a Tree Falls: A Story of the Earth Liberation Front"
Olympia Film Society, Capitol Theater
July 9-14 - Check website for show times

This documentary explores the origins, rise and fall of the Earth Liberation Front through the story of a former member who is now faced with life in prison. Directed by Marshall Curry and Sam Cullman, 2011, 85 minutes.
www.olympiafilmsociety.org - 360-754-6670

Vigil at the Northwest Detention Center in Tacoma
Saturday, July 16, 11am

On the 3rd Saturday of each month Bridges Not Walls invites your participation in a vigil at the Northwest Detention Center, which was built on a superfund toxic waste site near downtown Tacoma. Carpool to leave Olympia at 11am from the Olympia-Rafah Solidarity Mural at Capitol and State, and will return to Oly by around 5pm.

The NWDC houses up to 1500 detainees and is run by GEO Group, a for-profit corporation that consumes $150,000 of taxpayers' taxes each night that it's full. Prisons and detention centers are a bizarre growth industry in the US! Bring coffee and food to support families that are visiting their locked-up loved ones; come and also protest a failed immigration policy.

Email bridgesnotwalls@riseup.net or call (503) 970-3399 for more information on what to bring (and what not to bring).

Community Forum on Police Accountability: Organizing Against Police Repression In Olympia
Wednesday, July 20. 7-9 pm
Olympia Community Center, Room A

Panel on Police Accountability. Presenters to speak on knowing your rights, working towards a radical civilian review board model, accounts from the street: police targeting and harassment of the poor and how CIVIL is fighting back

Panel followed by Action Planning Break Out, with whatever people want to pursue at the time. Some possibilities include pursuing a radical review board model, copwatch trainings for all, bringing back Oly Solidarity, and supporting Citizens in Violation of Illegal Laws (CIVIL).
Sponsored by OMJP with support from CIVIL

Bridges Not Walls Shelton meeting
Sunday, July 24, 4 pm
(Olympia carpool at 3:15)

Bridges Not Walls to meet at 4pm in downtown Shelton at the Mason County Literacy office. The carpool from Olympia will leave promptly at 3:15 pm from the Olympia-Rafah Solidarity Mural (State and Capitol).

2011 Olympia Family Barter Faire
September 10th-11th
Shincke Road, Olympia

SAVE THE DATE -- The 2011 Olympia Family Barter Faire will take place in a new location this year (about 10 minutes northeast of Olympia). Gates will open at 8am on Saturday. Sunday is FREE!
www.oly-wa.us/olybarter - 360-866-1489

COFFEE STRONG
VETERAN OWNED PRO-GI ANTI-WAR

Coffee Strong is a veteran-owned, veteran-operated GI coffeehouse. Veterans provide a safe place for soldiers to share the effects of disastrous wars, located within 300 meters of the gates at Joint Base Lewis-McChord. This unique coffeehouse welcomes soldiers with a free cup of coffee. There is access to the Internet, an informative library, and many referrals are available to community resources, including GI Rights counseling and Veterans Benefits. Free legal and educational resources are available.

Coffee Strong events in July

Movie Night @ Coffee Strong
Friday July 1st 7pm
Call shop for details (253) 581-1565

Open Mic @ Coffee Strong
Saturday July 16th 7pm

David Rovics and Ryan Harvey
Sunday July 31st 7pm

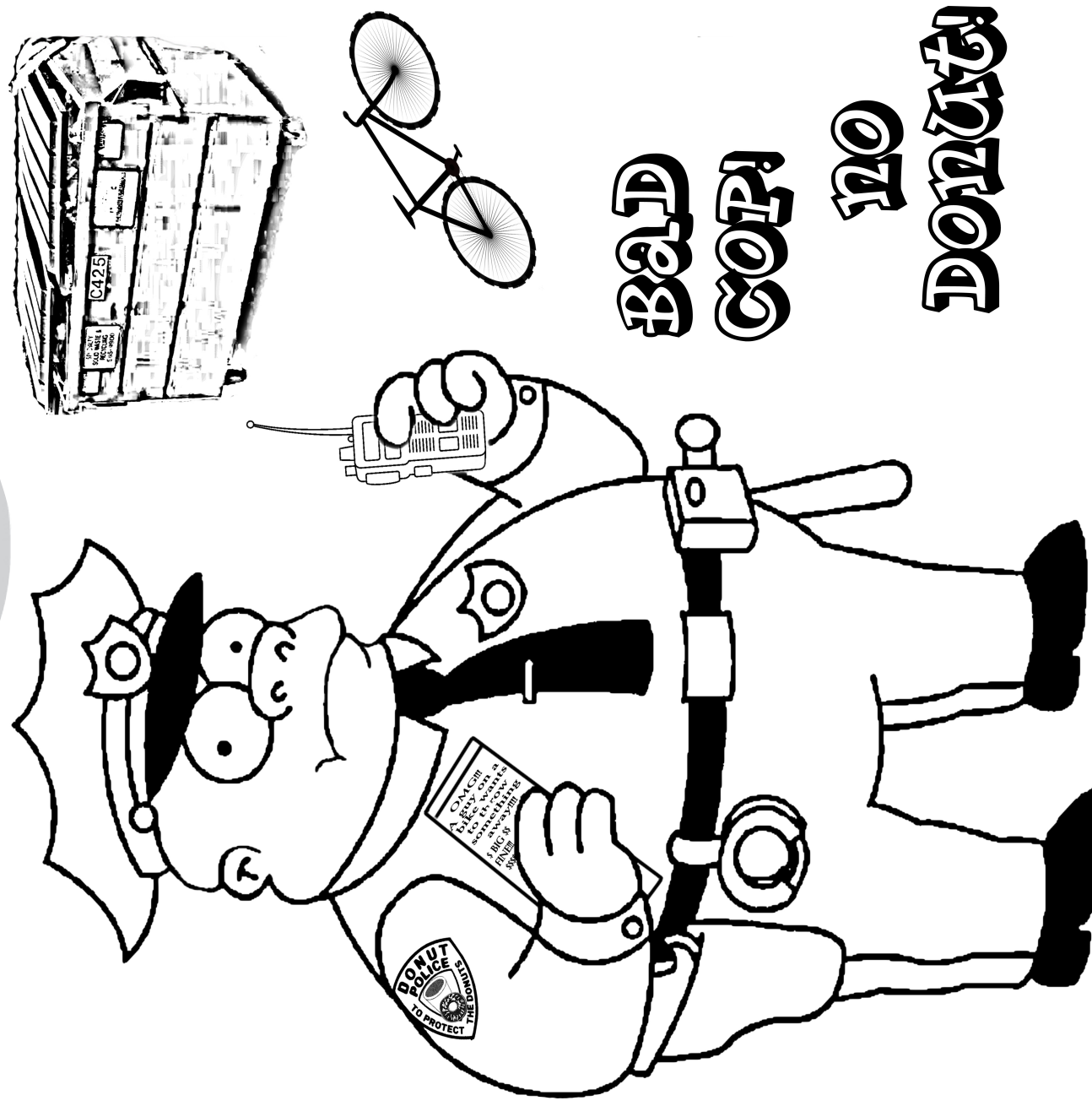
15109 Union Ave SW, Lakewood WA (253) 581-1565

FREE

WORKS IN PROGRESS

SERVING THE SOCIAL JUSTICE COMMUNITY OF OLYMPIA SINCE 1990

July 2011



July 2011 WORKS IN PROGRESS FREE

The Olympia City Council drinking game!

1) When Mah says "Our community" drink one shot.
2) Any time a city council member wanders off for more than three minutes drink one shot.
3) Any time the city council unanimously votes for any issue (other than a routine vote such as on the consent calendar) drain your glass.
4) Any time "Sister City" is mentioned drink one shot.
5) When council member Rogers is the only one to vote "no" on an issue drink three shots.
6) When Ottavelli says "I'm pleased!" drink one shot.
7) When Buxbaum speaks for more than five minutes drink one shot for every extra minute.
8) When Strub mentions any family member who is a veteran or is in the military drink one shot for each family member mentioned.
9) Any time Mount Ranier, an earthquake, or a bible verse is mentioned drink one shot.
10) When Roe leans over to gossip with another council member drink one shot.
11) Any time the Thurston County Sheriff, Olympia Police Department, or any jail is mentioned drink one shot.
12) When Langer says "I'm a psychologist" drink two shots.
13) Any time the city council collectively apologizes for the behavior of their police department drain your glass!

BINGOly: Olympia City Council Bingo!

B	I	N	G	Oly
Tom Morrill	Consumer	Downtown	Community	Award
Panhandle	Psychologist	Apologize	Homeless	Port
Citizen	Time is up!	It's free, so it's not panhandling !	Bible	Pleased
Military	Contract	Zone	Upset	Resources
Safety	Westside	Police	Sister City	Buxbaum

Only Nixon can go to China.

Only Obama can go to Puerto Rico.

Lucky for them, they have each other.

-Wally Cuddeford

Works In Progress
PO Box 295
Olympia, WA 98507